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Note: The new postal code (Zip + 4) for the Episcopal Church Center is 10017-4594 which will (allegedly) provide faster postal service.

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WORLD STUDENT ASSEMBLY MEETS

No. 81235

SAN FRANCISCO--"It is with great joy that we share the message of hope" were the closing words of the 28th General Assembly of the World Student Christian Federation.

"To our SCMerS (Student Christian Movement) in repressive regimes who are struggling with your lives and future we humbly offer our solidarity and are continually inspired by your living witness.

"To our friends in the ecumenical community, we share with you the ecumenical vision of the renewal of the church and of a renewed society. We invite you in this journey of faith and struggle to rise up and build together."

From Aug. 11 to 22 the assembly, which brought delegates from more than 80 nations to the University of San Francisco, wrestled with the form and structure of the ecumenical student witness of the 1980's. The Federation, which coordinates the activities of more than 100 allied movements, was holding its first assembly in the United States since 1913.

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Meeting under the theme, "Come, Let Us Rise Up and Build Together" (Nehemiah: 2), the concluding message pointed out that the delegates came "from different lands and cultures, confronted with diverse realities of oppression, struggling with our people, sharing their sufferings and hope."

Acknowledging critical differences among those at the assembly, the message confessed that "frustrations grip our will, weaknesses and human failures try to dampen our fellowship and commitment."

"But as we gather and are sustained by the Word of Life, the call is to transcend our differences. We are confronted today by the words of the prophet: 'Come, let us rise up and build together.'"

The message continued: "We must then rise up today as a people who want to change our own history and claim the future with justice, peace and love. Workers, peasants, students, professionals, the new social movements in the developed countries and liberation movements in the developing countries are also rising up and building to emancipate themselves...."

"It is in this context of people rising up and building that we locate our witness and presence as members of the Federation."

At the outset of the assembly, Eritrean-born Bereket Yebio, Federation chairman, predicted that "there will be language barriers--the majority of us are obliged to speak languages which are not our mother tongues. Cultural barriers may limit our possibility to communicate effectively."

He was proved right during the assembly. At times it seemed to move ponderously under the weight of cultural, linguistic, political and religious differences. The translation of documents did not always occur on time and the difficulties with nuances of meaning created problems.

But Yebio was also correct when he added that "we are challenged by all these differences. We are provided with great opportunities to learn and to grow."

If at times the plenary sessions seemed bureaucratic, rich exchanges occurred during meals and in sessions that ran into the morning hours as the rich experience represented by people wrestling with the meaning of Christian participation in liberation struggles all over the world was shared with one another.

The "message of hope" approved in the final session took stock of the Federation. "...in the last quadrennium our membership has increased....The program priorities have been determined, and we have confidently elected a new leadership. We have set ourselves on a course to renew our structures so that they may be more appropriate to meet the demands of the Federation in the coming years."

Scheduled every four years, the general assembly is the group's main deliberative body. During the assembly several working groups defined the program priorities for the next quadrennium which were then debated and approved by the full assembly.

In resolutions the assembly sharply criticized the Moral Majority movement and fundamentalist influences on high-school and university campuses.

In voting to "add our voice in opposition to the aims and practices of the Moral Majority," the gathering accused that movement of "promoting a climate of fear and repression manifested by support for a militaristic U.S. foreign policy and hostility to the rights of minorities and oppressed groups."

Other resolutions called for analysis of "sharply increased activities of fundamentalist movements both among high-school and university students," and stressed that "it is important that right-wing fundamentalists should not be the only Christian voice on university campuses."

In calling on national student Christian movements to reflect "on a more definite theological basis for their actions," the assembly affirmed that the Federation's theology "relates to a variety of traditions and cultures and tries to reflect the perspectives contributed by the woman's movement, the liberation movements and people's struggles; also by our dialogue with other faiths and ideologies and our ecumenical relationships."

It affirmed "different forms and styles of political engagement," and added that "the call for political engagement in each and every specific context is mandatory irrespective of the particularities of each region."

A pre-assembly gathering of 35 women members had complained about "the weak representation of women in the structures of leadership" in the Federation. As a result, the assembly approved a "woman's program fund," and amended the federation bylaws to assure that each region sends one man and one woman to the inter-regional executive committee.

Dr. Emidio Campi, from Italy, was elected to a second four-year term as general secretary. In his acceptance remarks he caught the mood of the assembly well.

"I enter upon my second term as General Secretary with few illusions but with a determination based on four years of hard experience....I am convinced that we are embarked on the right road to objectives of vital importance for the Christian witness in today's world. (The WSCF) can inspire yet another generation of students and youth to reject the temptations of selfishness for the adventure of solidarity. Sustained by our tested wills; the errors of yesterday can be corrected. The dreams of yesterday can become the achievements of tomorrow."

Juan Antonio Franco, a doctoral student and former Federation staff officer from the United Church of Christ in Puerto Rico, was elected chairman of the group and Lydi Nacpil of the United Methodist Church of the Philippines was named vice-chairwoman.

Among the members of the executive committee are Gina Brelsford, an Episcopalian of Alaska who had become active in student Christian movements while an undergraduate of Brown University.

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NEW NATIONAL STUDENT
MOVEMENT PLANNED

No. 81236

BERKELEY, Calif.--Steps were taken toward the establishment of a new national student Christian movement late August on the campus of the University of California here.

The National Ecumenical Student conference, which met Aug. 21-25, ended with the adoption of a structure for a National Interim Committee mandated to work to unite existing ecumenical student groups, support the development of new movements and work on the design for a national movement.

Similar movements related to mainline Protestant denominations have played an important role in the life of students. But the last such group, the University Christian Movement, disbanded in 1969.

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This conference differed both in its structure--half the almost 300 participants were ethnic minorities and it was equally divided between men and women--and in its emphasis on relating the Christian faith to the social issues of today.

The gathering followed the 28th General Assembly of the World Student Christian Federation, held at the University of San Francisco Aug. 11-22. It used the same theme, "Come, let us rise up and build together" (Nehemiah: 2) and 35 of the international delegates to the assembly attended the conference as resource people. If a full-blown national movement emerges from this procedure it is likely to affiliate with the Federation.

The development of the structure took several days and much wrangling among participants and the diverse groups represented at the conference. This was the first national ecumenical conference of students in many years; it was probably the first time a group of students so balanced along racial and gender lines have sought to create a national ecumenical movement.

Much of the tension dissolved after the successful vote and spontaneous applause burst forth from the delegates who had achieved, at least partially, the goal they had set for themselves.

The conference grew out of a joint effort of representatives from student Christian movements, campus ministries and national church agencies. The Planning Committee, staffed by the Rev. John Moyer of Oakland, included individuals from the National Student YWCA, the Lutheran Student Movement, the Association of Student Christian Leaders (affiliate with the Martin Luther King Jr. Center in Atlanta), the California SCM and New England UCM, the National Campus Ministry Association and several denominational executives, including the Rev. James McNamee, higher education staff officer at the Episcopal Church Center.

The committee formed from the conference action "will work to support the efforts of student Christian movements which are committed to ecumenical participation and witness to the local, national and global mission in the proclamation of the Gospel."

It will also "engage in an analysis of current political situations and corporately reflect theologically upon these situations."

The committee will have the responsibility for finding funds for support of local movements, a national assembly to be held in two years (at which time it would go out of business to allow the new movement to take over, if all goes well), paid staff, regional conferences, communications and programs which the committee is asked to coordinate.

The most lengthy debate occurred over means of ensuring the racial and gender balance to which the group was committed. The adopted proposal provides that at least 50 percent of the participants will be women and 50 percent ethnic minorities. In fact, the elected committee contains 10 women and 5 men.

The Conference spent its first two days in discussion of some of the key problems of the 1980's. A number of speakers and resource persons were available to assist in this.

Bernard Lafayette of the Association of Christian Student Leaders spoke on the need to combat racism in the United States. He urged the students to be aware of the treatment of minorities in this country and to recognize that the civil rights movement must continue. We have to fight the "assumption that God hates poor people," he said.

Sister Caridad Guidote, a Filipina nun active in social action work in New York City, addressed the structure of the economy in the United States and the Philippines and the relationship of economic suffering to the mission of the church.

Lynn Rhodes, a Boston-based cleric, insisted that students must attach importance to the struggle against sexism and its pervasive influence in society. "We don't want to know" about the horror around us, she said. "That is the living death of white Americans."

The staff of the United Methodist Seminar Program arranged a series of workshops on international issues. Students attended sessions on liberation movements and solidarity groups, militarism and disarmament, women's concerns and liberation theology. "By deepening our understanding of these issues we can get some idea of the direction a student movement should take," said Abrehet Goytom, one of the seminar designers.

SANTA MONICA, Calif.--John E. Fortunato, a Washington-based psychotherapist, was elected president of Integrity/International during the seventh annual convention of the organization of gay Episcopalians and their friends held at St. Augustine's by the Sea here Aug. 19-23.

Fortunato has been active in the gay movement for eight years and has served on the District of Columbia Mental Health Advisory Council as well as the board of Integrity/Washington, a chapter of the organization he helped found and whose newsletter, Gayspring, he edited for a number of years.

He is the author of numerous articles and a forthcoming book, Embracing the Exile: The Healing Journey of a Gay Christian, to be published in 1982 by Seabury Press. He replaces John C. Lawrence of Boston, Mass., who had served as president for more than three years.

Elected as treasurer was William B. Giles of Pasadena, Calif. Re-elected were Connie Cohrt of New York City as Vice president and the Rev. Richard C. Younge of Seattle, Wash. as secretary.

The convention featured three principle speakers, all dealing with aspects of gay ethics. Younge spoke on maturity; the Rev. Malcolm Boyd, noted author and speaker, on mutuality; and the Rev. Carter Heyward on fidelity. Workshops were held on a wide spectrum of topics from "Channeling Gay Anger" to "Gay Spirituality," from "Shakespeare's Sexual World" to "Clergy Out of the Closet."

The convention welcomed and certified five new chapters this year. It also affirmed its affiliate, "The Campaign for a Free Future," an interlocking corporation which hopes to raise \$500,000 for Integrity by 1983. The campaign will endow several of Integrity's programs, including: Integrity's presence at the Episcopal Church's triennial convention; the Kibbey Operating Expense Fund; a grants program; a scholarship program for seminarians; programs for development of Integrity's presence in Canada and among women; a national headquarters; and the Integrity Institute for Pastoral Development, a second corporate affiliate whose goal is the education of clergy on sexuality at the diocesan level.

The convention further decided to move its 1982 convention next September from Washington, D.C., to New Orleans so that it can be in close proximity to the Episcopal Church's triennial convention which is being held there at that time. And finally, the convention committed itself to achieving gender parity on its board of directors. There are currently four women and six men.

At its banquet on Saturday night, the annual integrity awards were presented to Christopher Isherwood for his ongoing contribution to furthering the cause of gay/lesbian people through his writings and also to Heyward, an openly avowed lesbian priest on the faculty of the Episcopal Divinity School in Cambridge, Mass. who has done much to speak out for justice for gay/lesbian people in the Church and elsewhere. The awards were presented by Dr. Evelyn Hooker, progressive research psychologist in the field of homosexuality and Boyd, respectively.

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FIVE FACE TRIAL
IN CUBAN BOATLIFT

No. 81239

MIAMI--Two Episcopal Church priests from New Orleans are scheduled to go on trial here Sept. 28 for their roles in last year's "freedom flotilla" from Cuba. The trial date may be postponed, however.

The Rev. Joe Doss, 38, and the Rev. Leo Frade, 38, of Grace Church in New Orleans, were among four persons who pleaded innocent on Sept. 2 to two federal charges of "trading with the enemy."

Ofelia V. Hutchinson, 38, a nurse from Kenner, La. and the Rev. Roberto Perez, 37, a United Methodist from Miami, also pleaded innocent to the charges at the arraignment here.

James S. Denning of Houma, La., a boatman, was also indicted by the Federal Grand Jury but no one has been able to find him to inform him of the charges.

Indicted on Aug. 21, the five were charged with conspiracy and with violating the Trading with the Enemy Act which was invoked by Federal authorities last summer in an effort to halt the freedom flotilla, which brought nearly 125,000 Cubans to the United States from April to September.

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If convicted on both counts, the defendants--who are now free on \$5,000 personal recognizance bonds--could each be sentenced to 15 years in prison and a \$60,000 fine.

Assistant U.S. Attorney David Hammer, who is in charge of prosecuting criminal cases arising from the boatlift, said about three dozen people have been indicted on the same charges.

Frade and Doss organized a mission which brought 437 Cubans to Florida in June 1980 aboard a converted World War II submarine chaser renamed "God's Mercy."

Doss, Frade and Hutchinson were first indicted in July 1980 on charges of importing illegal aliens. A second indictment--issued in late October 1980--accused them and Denning of conspiring to smuggle aliens into the United States. In late December all charges were dismissed by a panel of Federal judges who met here to discuss several such cases.

The Episcopal Church's Presiding Bishop, the Rt. Rev. John M. Allin, said, "I regret to hear that the U.S. Attorney in Miami has seen fit to press again for another indictment of the Rev. Joe Doss and the Rev. Leo Frade of the Diocese of Louisiana, for actions they took last year to enable Cubans to escape that country. They were unfortunately caught in the confusion which resulted from President Carter's sudden change from his previous open-arms policy for Cuban refugees. I am sure many in the Episcopal Church join me in expressing regret and moral support for these clergy."

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FREEMAN, EPISCOPAL
JOURNALIST, DIES

No. 81240

SAN FRANCISCO--Howard B. Freeman, a major general in the National Guard and one of the few laymen to be made a canon of the Episcopal Church, died at his home here Sept. 6. He was 76.

Freeman had served as news director of the Church's General Convention from 1967 through 1979.

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Last spring, Freeman, who held the highest possible rank for a National Guard officer, was given the Order of California by the Governor and cited by the Department of the Army for his contributions. Well-known throughout West Coast public relations circles, Freeman was also known throughout the Episcopal Church, both for his work at General Conventions and for his service as executive assistant from 1960 to 1970 to California Bishop James A. Pike.

In what is believed to have been a first for the American Church, Pike named him a canon to the ordinary in 1965.

A native of Oshkosh, Wisc., Freeman began what was to become a triple-track career in 1922 when he enlisted as a private in the California National Guard. He served for many years as a reporter and editor on Bay-area newspapers and for the International News Service while becoming a qualified pilot and friend of aviation greats like Charles Lindbergh and Amelia Earhart.

In 1939 he began his public relations work when the Mayor of San Francisco asked him to take over press relations for the Golden Gate International Exposition. He later served as public relations officer for tenth, twentieth and twenty-fifth commemorations of the founding of the United Nations and numbered the U.S. State Department and the Crusade for Freedom among his other clients.

He was deputy regional director of the Office of War Information throughout World War II and served briefly in the Office of Price Administration before returning to public relations work in the 1940s.

In addition to his other work, he served the Diocese of California as public relations director and, for a time, edited the diocesan newspaper. At Conventions he supervised a staff of reporters who covered the legislative action of the two houses, editing their material and seeing that it was produced to assist journalists covering the meeting. He became well-known among Church journalists for the summary stories he would produce of each Convention; stories that were hailed as clear, complete and well-written.

At the time of his death, Freeman remained on active duty with the Guard as Special Assistant to the Commanding General and Sixth Army Director of the Employer Support of the Guard and Reserve of the Department of the Army. He was also chairman of Freeman-Teilmann-Petrack public relations firm and of Hopscotch Airlines, a freight and passenger company.

Memorial services were held Sept. 10 at his parish church, St. James, here.

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SINGLE CAMPUS SET
FOR THEOLOGICAL SCHOOLS

No. 81241

ROCHESTER, N.Y.--A new ecumenical setting on a single campus for graduate Anglican Protestant and Roman Catholic theological education was created here in late August. The signing of formal affiliation agreements brought Roman Catholic St. Bernard's Institute to the campus of the American Baptist and Episcopal Colgate Rochester Divinity School-Bexley Hall-Crozer Theological Seminary.

The schools will continue to maintain their separate faculties, trustees, finances and student bodies, but will share the theological-education enterprise through a covenant agreement which includes classroom, office and library facilities on the Divinity School campus.

A spokesman for the Association of Theological Schools in the United States and Canada, International Accrediting Agency for graduate seminaries, said the one-campus affiliation of traditions as diverse as Baptist, Episcopal and Roman Catholic is "extremely unusual." Of equal significance, he noted, is the fact this affiliation is taking place in 1981, in an era when Christian ecumenical commitments in general are weakening and when theological schools in multi-campus ecumenical "clusters" in other major cities are retrenching aspects of their commitments to one another.

Participants in ceremonies related to the signing of the formal covenant agreement on the campus of the schools included representatives of the respective boards of trustees, administrators and the Roman Catholic and Episcopal bishops of Rochester dioceses.

The Rt. Rev. Robert R. Spears, Jr., is the Bishop of the Episcopal Diocese of Rochester.

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